conquest of Formosa. Since the sixteenth century the Russians had been moving into Siberia. Even under the Ming, Russians had reached Peking. During the reign of Shun Chih an embassy and merchants came to the capital, and in the early years of the K'ang Hsi period other emissaries and trading caravans arrived. Russian pressure on the west helped to weaken the Eleuths in the later stages of their contest with K'ang Hsi. K'ang Hsi s forces and the Russians came to blows in the valley of the Amur. The Russians were there establishing small colonies and fortified posts, to the great annoyance of the Manchus. In 1685 a Russian post, Albazin, was captured, and some of the garrison were taken to Peking, where they remained permanently. Neither side was especially eager for war, and, after other somewhat desultory encounters, in 1689 a treaty was signed at Xerchinsk, the first between China and a European state. Among other provisions, this defined the boundary, restored to China some of the territory claimed by the Russians, arranged for a limited commerce between the two countries, and stipulated that if Russians or Chinese committed crimes in the other's territory, they were to be sent across the border for punishment by the officials of their respective government?. It was not, as were so many treaties of the nineteenth century, dictated to a prostrate China by a victorious Western power.

Against Roman Catholic missionaries, too, K'ang Hsi asserted his absolute authority over his domains. As we have seen, Jesuits, notably Schall, attached themselves to the Manchus during the subjugation of China. About the time of the conquest, Spanish

Franciscans and Dominicans from the Philippines succeeded in effecting a permanent foothold. Before the death of K'ang Hsi, Lazarists, French Jesuits, Spanish Augustinians, Italian Franciscans, and seculars, including representatives of the Societe des Missions fitrangeres of Paris, had entered the country. During most of his reign K'ang Hsi was tolerant of and even friendly to the missionaries, especially the Jesuits. During his minority, in 1664, there was a severe persecution, but when he assumed the reins of government he had it discontinued. He was greatly interested by the scholarly Jesuits in his capital, notably by Verbiest and some of the French members of the Society. Under them he studied European sciences, mathematics, and music, he employed